The Jaina Gazette.

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Edited

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"It gave the first impulse to all progressive movements, and through its organ, the Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

The objects of the Jaina Mahamandala are—

(*a*) Union and progress of the Jaina community.

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1. Join the Mandala as a member.
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4. Subscribe to the general funds of the Mandala.
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It is the mind that maketh good or ill,
That maketh wretch or happy, rich or poor:
For some, that hath abundance at his will,
Hath not enough, but wants in greatest store;
And other, that hath little, asks no more,
But in that little is both rich and wise;
For wisdom is most riches; fools therefore
They are, which do by vows devise;
Sith each unto himself his life may fortunise.

—*Spenser.*

The Nirvana of Lord Mahavira.

Of the Five Great Acquisitions* which the Soul of an Arhat attains, the ascension to Moksha or the attainment of Liberation or Pari-Nirvana is the last and the most important; for it is now that the soul puts an end for ever to its mundane existence and begins the life as a *Siddha*, a Pure and Perfect Soul

* These are called Pancha Kalyanas in the Sastras. They are I. Garbhavadharana or the Birth; 2. Janmabhisheka or the Anointment by the Deves soon after the Birth; 3. Pari Nishkrimana or the absolute renunciation; 4. Kevala Jnana, or the Omniscient Knowledge; 5. Pari-Nirvana or Salvation.

in that Domicile of Bliss, a region far beyond the horizon of human understanding, where there is undisturbed Peace, infinite Power and undefiled Purity.

Our Sacred Books give us interesting accounts of the *Nirvana* of our Great Thirthankaras and numerous other *Munies* of the ancient days. And let us describe here somewhat in detail the Salvation of Lord Mahavira and the glories of that glorious morning when He entered into Nirvana.

It was in the year 527 B.C. the Lord having preached the *Dharma*, the Way and the Goal for about thirty years, in many countries, to all people without any distinction of caste or sect or any other social status, to *Aryans* and *Mlechchas* alike, reached the lovely precincts of Pava-puri, which was perhaps the capital city of King Hastipala, who was one of the royal disciples of the Great Teacher.

The King who was longing te receive the Jina in his capital, gave order that his town should keep high festival; therefore the ways were swept, rose odours sprinkled in the street, and the trees were hung with lamps and flags. The people in the city with their rich dress and ornaments on and taking with them flowers and frankincense went in crowds to pay their obeisance to the Thirthankara. In the middle of a tank there was a nice grove where the Lord preached to His Assembly, which consisted of Devas, men, beasts and birds. The spiritual radiance of the Blessed Jina shone round Him over a radius of considerable distance, and as a consequence of which all living beings felt whole and happy. The lame walked; the blind saw; the dumb spoke; the deaf heard; and the sick men leaped laughing from beds of pain. There was friendship also among the animals and birds;

"spotted deer
Broused fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing;
The snake sunned all his jewels in the beam
With deadly fangs in sheath; the shrike let pass
The nestling-finch; the emerald halcyons
Sate dreaming while the fishes played beneath,

> Nor hawked the merops, though the butterflies—
> Crimson and blue and amber—flitted thick
> Around his perch; the spirit of our Lord
> Lay potent upon man and bird and beast."

And Nature herself responded to the psychic attraction from the Lord. The sky was clear and bright in all directions; the conscious earth worshipped with waving grass and sudden flush of flowers at His feet; mild and fragrant breezes blew all around; space resounded with shouts of *Jai! Jai!*, "Victory! Victory!" and all living beings became joyous. In short Pavapuri with its lovely gardens and merry crowds of people became a paradise, and our Lord continued preaching for about a month when He understood that His career in this world was approaching its close. So in order to attain the *Siddhaship* He had to free Himself from the four *Aghati* Karmas which though did not prevent Him from enjoying all glory in this temporal world, yet barred His soul from eternal Freedom and Bliss; and hence Mahavira destroyed the remaining Karmas and as a result of that the Lord attained Liberation.

The Nirvana took place in the 4th part of the night on the 14th day of the dark half of the month of Kartika, of 527 B. C. The pure bright soul of the Arhat released from its Karmic bondage flew straight up to the top of the Universe, where is believed to be the Seat of the Liberated Souls. The Ascension of the Soul of Mahavira did not occur unnoticed. The time being night, though most of the people in the Assembly were asleep, there were some at least awake, whose eyes were dazzled by a bright light which suddenly spread over the earth. It is also said that a great (*graha*), comet in the shape of a heap of ashes appeared in the sky, as a sign perhaps of the Nirvana of the Blessed Jina. Not only this: wonderful phenomena, they say, occurred throughout the universe announcing the event to the different inhabitants of the higher, middle, and the lower regions. The ocean made a tremendous noise; the earth shook a little; the huge bells hanging in the celestial worlds rang of their own accord; in the shining spheres a sound similar to the roar of a lion was heard; the gods in the air beat their drums and the *Bhavanvasi devas* blew their conches. The devas rejoicing at these signs came down to the Earth to perform *puja* to the holy remains of their Lord.

(To be continued.)

The Joys of Yoga.

(Continued from page 70.)

WHAT is Pleasure? What is Happiness? What is Joy? It is the gratification of a desire, the fulfilment of a want, the obtaining of what one has yearned after. And such gratification, fulfilment, and gain lead to fresh desires, wants, and yearnings. So long as the desire, the want, and the yearning, are not satisfied, there is disappointment, misery and pain. Pain is thus co-existent, and co-extensive with desire. The ceasing of desire is Pleasure. The absence of want is Happiness. Happy is the man who wants nothing.

All want, all desire, proceeds from, has its roots in, ignorance. Remove ignorance, get rid of delusion, be clear of all wrong notions, and you are Happy. The first step towards the attainment of Joy is to study and find out what you really want and how much, and how long. The well-known and commonly quoted adage, "Man wants but little, and not that little long," contains a whole world of wisdom behind it.

The child, as we have found out already, wants everything in the world, everything that is the object of his senses, because he knows not the nature of things, and the nature of himself. One child picks up a scrap of paper. Another child who is near by, notices it. The first child conceals the scrap; the other one wishes to seize it away from him. There is a struggle between the two for the possession of that bit of waste paper, and one who has watched such a struggle can realize how keen the combat is. Each uses the whole of the strength against the other, and if the two are not separated by the intervention of a stronger person, the battle would go on till one is completely overpowered and beaten, exhausted and defeated. The fury of the fight would depend on the force, each is capable of bringing into action. And all this scramble, this struggle, this fight is for the possession of an article of no value, a thing which is worse than useless.

A child weeps and cries for everything he sees. He wishes to appropriate it. And no sooner he gets one thing than he begins crying for another. He is thus constantly weeping and crying; making himself miserable and disturbing the peace of mind of others around him, for no sufficient ground, for no just cause. The

thing he cries for is of no use to him, or to anybody else, but he knows not the reality of the thing and hence through ignorance the child is always weeping, and constantly crying. The remedy is obvious, the cure simple enough. Let him have what he wants; he will soon find out that it is valueless, mere rubbish, and will throw it away. And by degrees, as his knowledge increases, his wants decrease and his weeping and crying is also reduced.

But new wants, new desires, arise with growing years and it is growing knowledge of the reality of things which again helps the youth to maintain his peace of mind, and to exert himself more and more towards the attainment of knowledge. There is a pleasure in growing knowledge, in the unfolding of the hidden truths, and joy in study and research. The Student is absorbed in study and derives real joy and inward peace of mind. Further researches follow and the enchantment of knowledge acquired is such that the researcher is engrossed in the pursuit of wisdom, and forgets all the so-called pleasures of the outer world. Such a devoted scholar, an earnest seeker after truth is a "Yogi." His asceticism, abnegation, continued fasts, and the practice of the most severe austerities, are to him a continuous series of Joys. As wisdom unfolds itself, as his powers develope, as the light of the reality of things dawns upon him, he is full of joy, and has no time, and no inclination for indulgence in the ordinary everyday wants of man. His is a never-ending reverie, a state of *Samâdhi*, a concentration of mind, an intense motion which is not perceptible on account of its intensity, an activity in repose, a seeming fixity like that of the whirling top when at its swiftest speed.

A "Yogi" lost in contemplation of the realities of substances, is not dull or idle or lazily deteriorating. He is immensely busy, highly active, and completely occupied in the evolution of the self, in separating the Pure Divine Self, from all contamination with Matter, gross, and fine; in throwing off all the outer layers of mundane and karmic attachment, and this joyful process, this ceaseless round of active Joy, is true "Yoga," which leads to the Eternal Beatitude of Nirvana, Moksha, or Everlasting Salvation.

Ajit Prasada.

The Empire of Silence.

'Dost thou also take pleasure in us, dusky Night? What hidest thou under thy mantle that comes invisibly but in strength to the soul? Precious balsam drips from thy hand, from the bunch of poppies it holds. Thou raisest again the heavy wings of the soul. Darkly and unutteraby we feel ourselves moved, gladly terrified I behold an earnest face which bends to me softly and devoutly, and beneath infinitely tangled locks it shows a Mother's dear youth.

How poor and childish does the light seem to me now! How gladdening and blessed the departure of day!—Is it only because the Night draws thy servants away that thou didst sow in the wild fields of space, the gleaming spheres to announce, during the hours of thy absence, thy omnipotence and thy return! More heavenly still than those flashiug orbs, seem to us the infinite eyes which Night hath opened within us. They see farther than the palest of these numberless hosts, unneedful of the light, they glance through the depths of a loving heart, which fills a higher space with unutterable delight. Praised then be the Queen of the world, the high revealer of holy worlds, the guardian of blissful love!"

—*Novalis*.

NIGHT is coming! The Queen of Silence, is the silent messenger of the mysteries. The Day blusheth down into the western horizon. The cow-boy calls the cattle home. The solitary traveller lengthens his pace to reach the nearest inn. The earth is wrapped in the dark mantle of Night. There is the canopy of bespangled heaven overlooking the Earth. A sweet slumber is breathed over the day-worn world. It is the Empire of Silence. The serene stillness is rent by the shrieks of a solitary owl, or the bark of a dreaming dog. The darkness is releaved by the phosphorescent flicker of the glow-worm.

Thou Queen of Silence in dark robes bedecked with stars art associated with the prowling beasts of prey in the jungle, the hovering ghosts at the grave-yard, witches wandering on broomsticks, the Thugs in their nefarious trade. Thou art thought of with thy twin-brother Death.

Man has learnt to shudder at thee. He always looks at Light has the harbinger of life and Joy. Light surrounds him with a panorama of colour and hue. Light is the symbol of purity. Light is divine. Hymns are sung in praise of Dawn that usher of the sun and daylight.

What ignorance! what prejudice! How tiny is the line of sense or thought to fathom thy infinite depth! The truth is certainly otherwise. The day is of the earth, earthly but thou art divine. When through the touch of thy gentle fingers eyelids droop and sleep overtaketh all, all man-made conventions vanish. Distinctions of rank and station all disappear. All the souls become citizens of thine Empire, which is built on Equality, Fraternity and Liberty. In this realm there is no labourer against the employer, there is no poverty by the side of wealth, there is no class pitched against class, there is no power of the royal crown or the sanctity of the papal mitre. In the realm of spirituality, there is but perfect freedom. Here the souls are born free but when they wake into day-light they find themselves in chains. The patient labourer wakes up unto his lowliness to toil the whole day. Similarly the man of rank is up with the day, with the consciousness of his rank and importance. The capitalist calculating about his future dividends, the diplomats scheming war, the priest who intervenes between man and God and as the middleman of spiritual commerce, these have no habitation in thine Realm of Silence.

It is but a half truth to call Sleep the twin Sister of Death. Sleep is Life. The Empire of Silence is the Empire of Life. It is here that the fatigued labourer recoups his strength to toil for the morrow. It is here the sorrow-stricken heart gets its comfort and hope. It is here again the dayworn soul gets its mysterious nourishment. Even the tiny cells of our body rebuild and recuperate themselves. The ravages effected in them by the Day are all made good. There is a fund of life-energy secured all to be at the disposal of the spend-thrift prodigal of the succeding day-light. There is life, more life, therefore in the Realm ot Night whereas it is all wastage, fatigue, and death during the Day.

There is also love here. It is at thy touch again, Oh! Queen of Night that the soul realises that it is also love.

'It is in praise of thee
That the blithe spirit
That from heaven or near it
Pourest the full heart
In profuse strains of unpremeditated art'

During the night there is the feeling of intimacy and immediateness in all beings, awake or asleep, animal or human. It is then that Endymion dreams of his love. It is the gentle moon-beam that evokes in Sakuntala a pining love for her royal friend. There is a golden thread of love that strings through the sleeping hearts of the mother and the child or of the sheep and its lamb. The frightened bleat of the lamb is answered by the comforting bleat of the sheep. The scream of the dream-fright child is answered by the caressing voice of the mother. Even while asleep there seems to be a communion of spirit with spirit through love. United in love all seem to have "one hope within their wills, one will beneath the overshadowing minds, one life, one heaven, one immortality."

Again it is in the Reign of Night that there is a great scope for the revelation of the spiritual mystery. There seems to be strange kinship between sleep and divinity. Has not the Indian metaphysician identified *atman* or Brahman with the *turia* (or the fourth) stage of consciousness entered into through the portals of dreamless sleep. Was it not during sleep that Jacob had communion with God ascending through his dream-ladder? Was it not during night that Socrates secured spiritual immortality by following the dictates of his Demon while in jail, condemned to death by his own Democracy? Was it not in the Empire of Silence that the Divine child was born into the world in the humble manger at Nazereth, whose cradle was shown by an eastern star? Was it not again in the Realm of Night that he fortified himself in the garden of Gethsemane to face the cross in the Calvary? Was it not in the same Empire of Silence that Buddha, after years of aimless wandering, finally obtained wisdom under the Bodhi tree? Was it not again as a citizen of the same Empire of Silence that Lord Mahavira attained *Pari-Nirvana* and Perfection?

Yes. It is in this Realm of Silence that Life, Love and Divinity thrive.

—WHEELER.

Jaina Metaphysics.*

BY

Prof. A. Chakravarti, M.A., L.T.,

THERE are two important concepts in Jaina Metaphysics which are perplexing to students of Jainism, the *Astikayas* and the *Dravyas*. The term *Astikaya* is a compound name made up of *Asti* and *Kaya* which respectively mean existing and extensive magnitude. *Astikaya* therefore means a real that has extensive magnitude. The other term *Dravya* means the real that is fluent or changing. We shall try to explain these two concepts in detail.

The *Astikayas* are five in number, *Jiva* (soul) *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest) and *akasa* (space). These five build up the Cosmos. Space and matter are distinctly extended reals. Dharma and Adharma are indirectly related to space. Their operation is in space and is limited by Lokakasa. Thus they may also be considered as related to space. Lastly Life is generally associated with body, the organic body constituted by Pudgala or matter. Jiva is operative in and conditioned by such a physical medium. In a way therefore Jiva also is related to space. These five existences which have spatiality either directly or indirectly are the five Astikayas. These are the constituent elements of the universe or the world.

Kala.

Kala or time though not an element of the physical universe may be mentioned here. Since change and motion are admitted to be real, time also must be considered real. The real or absolute time as contrasted with the relative time is constituted by simple elements known as Kalanus or instants. Instants, points and atoms are the characteristic conceptions of Jaina thought and in this respect it has a wonderful corroboration from the field of modern mathematics.

The Jaina thinkers in distinguishing time from the five Astikayas make use of an important idea. Astikaya is spatiality or extensive magnitude. This extensive magnitude is denoted by a technical name—Tiryak Prachaya or horizontal extension.

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When the simple elements, say, the points are so arranged in a series where each term is an item also in another series we must have the two dimensional series which will correspond to surface or extension. Wherever there is such a *Tiryak Prachaya* we have Astikaya. But time or Kala has only *Urdva Prachaya*. The elements are in a forward direction. The series is *mono-dimensional* or linear order. Therefore Kala has no extension either directly or indirectly. Hence it is not an Astikaya. Though it is not an Astikaya it is distinctly a real entity which accounts for changes in other things.

Such are the characteristics of real time. This should not be confounded with Vyavahara Kala or relative time which is measured by some conventional units of either long or short duration. These conventional distinctions would have no meaning if they are not co-ordinated in a single real time series.

The Six Dravyas.

The term Dravya denotes any existence which has the important characteristic of persistence through change. Jaina conception of reality excludes both a permanent and unchanging real of the Parmenidion type and also the mere eternal flux of Haraclites. An unchanging permanent and mere change without substratum are unreal and impossible abstractions. Jaina system admits only the dynamic reality or Dravya. Dravya then is that which has a permanent substantiality which manifests through change of appearing and disappearing. It corresponds to the modern conception of organic development rather in its Hegelian aspect. The five Astikayas and Kala or time are the six Dravyas or the real existences.

Dravya Guna and Paryaya.
or
Substance, qualities and modes.

Having introduced the Jaina conception of the real let us examine the distinctions in the realm of the reals. The dynamic substance or Dravya is always associated with certain intrinsic and inalienable qualities called *Gunas*. Thus the yellow colour, malleability etc., will be the qualities or Guna of the Dravya, gold. The Dravya with its inalienable qualities must exist in some state or form. This is its mode of existence or Paryaya. This mode or Paryaya is subject to change. It may be destroyed and a new mode may appear. But this creation and destruction are relevent

only to Paryayas or modes and not to Dravyas the constitutive substance. That can neither be destroyed nor created. That is eternal.

The approximate parallel conceptions in the western thought will be Spinoza's substance, qualities and modes. Of course for Spinoza there was only one substance whereas here we have six distinct substances or Dravyas. The term attribute is used in a technical sense by Spinoza whereas it means merely the qualities in Jaina Metaphysics. Each Dravya or the real has its own appropriate attributes. Matter has the sense qualities of touch, taste etc., soul has *Chetána* or consciousness, and so with the other Dravyas. What is the relation between *Dravya* and *Guna* ? The reals and their qualities ? This is an important problem even in modern metaphysics. There have been two distinct answers proposed by philosophers. One answer always emphasises the permanent basis as the real and the other the changing qualities. The former condemns change as mere appearence or *Maya*, whereas the latter condemns the permanent substance as a mere figment of imagination. The former school generally ends in agnosticism and maintains that the real is unknown and uuknowable. The latter generally ends in scepticism and sweeps away in a flood of doubt the fundamental concepts of life and world, of morality and religion. In India we have Adwaita Vedanta as an example of the former and Bhuddism of the latter. In the West the philosophers, like Locke and Kant may be mentioned as representatives of the former school and Hume may be taken as a type of the latter.

The problem is once again taken by Bradley who after an acute analysis condemns it to be insoluble. Hence according to his own dialectic the thing with its qualities is self-contradictory and therefore an appearance. This is a conclusion which goes clean against science and common sense. Thing-hood is not after all a self-contradictory notion. For the Jains it is a fundamental concept. The thing or *Dravya* as it is a dynamic entity is always flowing. It has no existence apart from its qualities which in their turn are not really distinct from the *Dravya*. The thing-in-itself apart from all the qualities is merely an empty abstraction. The qualities themselves are not merely momentary fleeting sensations. The thing exists in and through its qualities and the

qualities related and organised constitute the thing. The difference between the two is only a difference of reference and not difference of existence; in the technical language of Jaina metaphysics, the *anniyatva* between *dravya* and *guna* is only *vyapadesamatra.* They dont have *pradesapraduktva.* Hence they are one in reality though having distinct nomenclature and reference.

Paryâya is another technical term demanding careful understanding. *Paryâya* means mode of existence. This again is viewed from two different aspects, *arthaparyâya* and *vyanjana-paryâya.* We have already mentioned that *dravya* is but an entity that is continually changing. This triple nature of reality that is permanency through births and deaths, through creation and destruction gives to *dravya* a characteristic mode of existence every moment. This continuous flow of the real is parallel to the continuous flow of the duration of time. This intrinsic change of *dravya* is known as *arthaparyaya.* All the six *dravyas* have this *arthaparyaya.* What is *vyanjanaparyaya*? It is not merely the cross-section in the continuous flow of *dravya.* *Vyanjanaparyaya* has a pretty fixed duration of existence. Besides the molecular aggregation and disintegration that take place every moment in a physical object, the object may have a particular mode of existence as a pot, for example, for a certain duration of time. This *paryaya* of pot is *vyanjanaparyaya* of *pudgala.* Similarly for jiva. The continuous change that takes place in consciousness is Jiva's *arthaparyaya.* Its existence as a particular organism as a man or a deva with determinate age is the *vyanjana paryaya* of Jiva. Thus Jiva and pudgala have both the kinds of *paryayas* whereas the other four dravyas, have got only *arthaparyaya* alone. The reals are thus exhausted by the six *dravyas* with their respective *gunas* and *paryayas.*

Since these Dravyas are reals they have satta or astitva or existence as their common characteristic. From this point of view of *satta* all the Dravyas may be brought under one class. Though from the class point of view all the Dravyas are one, still the *satta*, their common charecteristic should not be abstracted and postulated as the unitary substance of which the other Dravyas may be taken as paryayas. This *ekanta* view is condemned as unwarranted and erroneous. The six Dravyas, in spite of their common characteristic of *satta* are fundamental and irreducible one to another.

One more point and we may leave this topic. A thing in concrete world is therefore a *paryaya* of anyone of the *Dravyas*. It is also otherwise called *artha*. An *artha* or a thing is a corporate unity of an infinite number of qualities, just as the Cosmos is a system of infinite number of *arthas*. The one is extensive and the other is intensive; but both are infinite wholes. Accordiug to Jaina Philosophy therefore, we require an infinite thought to apprehend them completely. He who cannot know a thing completely cannot know the world completely: and conversely he who cannot know the world completely cannot know even a single thing really and completely. This particular attitude of the Jaina thinkers reminds us of Tennyson's lines in, *"A flower in the crannied wall"* " If I could know the root and all I could know what God and man is."

Having spoken of the Dravyas in general, let us try to explain Jiva-dravya a little more in detail.

Jaina Biology.

Perhaps it is inaccurate to speak of biology in the system before us. The science of biology as such is peculiar to modern age; hence we are not quite justified in expecting such a scientific conception in a work of pre-christian era and which is perhaps of the same age as of Plato and Aristotle. Naturally therefore, the ideas about the organic world are curiously intermixed with various mythic and fantastic conceptions relating to beings of Hell and Svarga. Eliminating all these as irrelevent we still have considerable material to enable us to have an insight into the ancient ideas about life and living beings.

One important conception that would strike the reader in the very beginning is the organic unity of the plant and the animal worlds. Vegetable kingdom is distinctly organic. Its nature was accurately observed and carefully described. The whole plant world is included in the class of organisms having one sense i.e. the sense of contact. Then the world of animals and insects is classified according to the same principle of sense organs. The animal world beginning with such insects as earthworm and ending with man is brought under four main groups, organisms, with two, three, four, and five senses.

Pranas.

Associated with organisms there is the Conception of Pranas or the essential characteristics of living beings. These are mainly

four. Balaprana, Indriyaprana, Ayuh Prana and Uchvasa—nischvasa Prana. Every organism implies certain capacity of spontaneous activity. This capacity for action is Balaprana or life potency. Every organism must possess some kind of sense awareness. This implies the possession of a sense organ and the capacity to apprehend the environment through that sense. The number of sense organs is different according to stages of organic development. Next is Ayuh Prana or duration of life. Every living organism has a limited duratien of life. This organic capacity to persist through a certain duration is Ayuh Prana. And lastly respiration. There is no organism without this Prana of Uchvasa—nichvasa. These four main Pranas are the essential attributes of organic beings.

Different kinds of births.

One other interesting point is the enumeration of the different means of birth of organisms. Young ones may be produced from Garba. These are Garbajas young ones produced from the womb. Then the Andajas, the young one produced from eggs. Thirdly Sammurchana or spontaneous generation. This refers to minute organisms. And lastly they speak of Upapadikas in the case of Devas and Narakas. The last one of course we may treat as beyond scientific pale. The recognition of spontaneous generation is a point deserving special emphasis.

Microscopic beings.

Another fact deserving notice is the early recognition of the existence of microscopic organisms. These are called Sukshma Ekendria Jivas or microscopic organisms having only one sense. These are said to fill the earth, air, water and fire. The possibility of microscopic organisms in fire seems little too fantastic. But in the case of the other three we need have no hesitation as they are fully established by modern Science.

The different organisms mentioned above are *jivas* or souls in association with matter or pudgala. If you look at the system of metaphysics as a whole, you have the picture of an infinite number of jivas caught in the vortex of matter. Souls surrounded by a soulless environment. This picture is extremely analogous to the cosmic picture of the Sankhyas. An infinite number of *purushas* submerged in an ocean of *prakriti* and drifting along the current of prakritic evolution. But here instead of one homogeneous

prakriti constituting the environment for the *purushas* we have the five *ajiva-dravyas* forming the appropriate stage for the enactment of the spiritual drama of the souls. The primary characters are Jiva and Pudgala. The others make the things go. The whole cosmic evolution is due to the interaction between soul and matter. According to Jaina thought this entanglement of *Jiva* in the vortex of matter is *Samsara*. How could *achetna pudgala* bring about such a calamitous result. *Pudgala* or matter in a very subtle and fine form fills the cosmic space. This form of *pudgala* is spoken of as *Karma prayoga pudgala*—matter fit to manifest as Karma. In this cosmic space are also the *jivas*. Jivas by their impurity of heart led to formation of subtle material cocoon or Karmic bodies which retard and obstruct the intrinsic spiritual radiance of the soul. When once this subtle deposit of matter is begun, the grosser encrustation of matter and the formation of organic bodies is inevitable according to psycho-physical laws. Here we have to notice one important point. Even such a great oriental scholar like Hermann G. Jacobi makes the ambiguous and misleading statement that *Karma* according to Jains is purely material and he furthsr suggests that since they speak of a combination between Jiva and Karma, Jains assume that soul is of some subtle matter thus making the combination between the two possible. This is extremely misleading and far from the truth. There is neither combination nor direct causal relation between soul and matter. Jains speak of *bhava-karmas* as distinct from *dravya-karmas*. The former psychological karma is immediate to *jiva*. The latter material is mainly concerned with the building up of the bodies. No doubt the two are associated together; yet the two are distinct and separate. Jiva is *chetana* and *sarira* is *Achetna*.

This conjoint existence or samsara is *Anadhi*, without beginning. Through its congenital impurity of the heart, soul is thrown into impure environments from time immemorial, though there can be an end to this state of existence. This end consists in securing spiritual freedom and perfection through obtaining the purity of the heart which in its turn leads to the destruction of the material encasement. Thus the life of the soul in *samsara* is an infinite series without beginning but with an end which is *Moksha*.

The Occult meaning of Sacrificc.

PHILOSOPHERS in the West and the present-day students of science set a high fence of separation between mankind and the other fellow living beings and we are taught that human beings are self-conscious while animals are only conscious. Animals receive feelings through sensations but they do not possess consciousness of their own individual existence. On the other hand human beings, in addition to the knowledge of the external world obtained through their senses, are also endowed with thinking capacity which makes them conscious of their existence. Materialistic science does not believe in the existenee of self, as a thing other than the body. According to this belief consciousness and self-consciousness are simply the kaleidoscopic panorama of the various elements of the living body, elements which are ever changing being replaced by others. In the light of this theory, man is nothing more than a conglomeration of bones, muscles and sinews whose chief and perhaps only function would be to store up sensations, feelings and emotions. Man would therefore be very little different from the animal except in the supposed fact that in the human being an additional series of kaleidoscopic changes in the arrangement of the particles of the body is present which is termed self-consciousness. This philosophy then disbelieves the possibility of the existence of individual memory. For, the incoming particles in a body will never know what was done by a group of particles that existed there ten years ago. This does not answer in a satisfactory way the question, "What is it that preserves unity amid continuous changes that are going on all the time in the body?" This unifying entity in every living thing is what the Indians call the Atman or the Soul. All living beings, therefore, have souls in them. Body and soul are not mixed together in a mechanical way like a solution of water and sugar but they are phenomenally acting upon each ether creating important changes in each other. The similarity then between a man and an animal lies in the fact that both of them are susceptible to hunger, sleep, fear and other animal passions but the most important quality and that which

constitutes the special characteristic of the human being, is that he can practise 'Dharma' (i.e.,) understand, realise and bring into operation the spiritual law of the universe which teaches him how to control his lower nature and bring into prominence the higher one. The human being is a Dharmic and in that sense a religious being.

How has man reached this high stage, most often called the top-most point in the ladder of evolution. The only answer is 'Through the Law of Sacrifice.'

Even living beings in the lowest stage of evolution can rise and do rise to greater heights by sacrificing their grosser and carnal nature and by bringing to prominence their subtler forces.

A keen observer of mankind studying the different mental and moral conditions of the people divides the human race into three classes. Those who are gross, immoral and sluggish belong to the lowest class. Those who live only for the gratification of their senses are grouped together in the middle class and those people who work for the benefit of all the living beings and spend their time and energy for the spiritual good belong to the first class. Major portion of humanity is found in the middle (i.e.,) the second class. A person belonging either to the 3rd or the 2nd class desiring to elevate himself must make certain sacrifices. That which is gross must be ennobled; that which is material must be made spiritual; passion and lust must be changed into a burning love for all. And this change is to be accomplished through the Law of Sacrifice.

From the above considerations the ancient sages of India laid down certain rules for the guidance of the people who naturally in the stage which they had reached would keep self-gratification as the end and aim in life: in whom the lower nature was so strong and powerful that nothing would set them to work except a desire for the gratification of the senses. Looking around us to-day we shall find that majority of human beings are in that category. Few are those whose life and conduct are purely based on altruistic motives; rare are the people in whom the thought of the little self does not control some of their acts and movements. Persons who have devoted their whole life to the service of humanity, aye, to the good of all the living beings, are few and far between. And still the majority of the human race in whom the lower nature is

more powerful can by degrees be elevated to a higher plane, where they can be taught to look upon life as a field for the performance of duty and not as an arena for self-gratification. He who has not mastered his lower nature at times becomes its slave. In order to liberate man from his slavish condition, the wise men of the East have prescribed certain rules for him. He was instructed to do certain duties every day not with the expectation of reaping any fruit therefrom but with the conviction that he owed such duties to the world. One of those duties was that of offering five sacrifices every-day.

The First Sacrifice was to the Devas the shining powers and intelligences of the upper world. Everything that gives nourishment to the human frame is by correspondence related to those subtle energies which cause the materials of our food to grow. When man receives anything from nature for his benefit let him return something. Let him not be selfish. If his lungs are vitalised by pure air let him do something that will make the surrounding atmosphere pure and fragrant. If he is nourished by pure food let him offer certain oblations to those forces that supply purity to food.

The Second Sacrifice is to be made to his ancestors and parents. Now we are all in a position to realise and to understand what troubles did our parents undergo to give us timely nourishment when we were tender babies and with what anxiety in their hearts did they control us in our mischievous boy-hood and with what amount of ease and wistfulness they educated us and trained us for our future career. It would be ungrateful on our part if we do not do anything in return for all the benefits we receive from them. If they are alive and have grown old, let us take kind care of them and serve them in everyway that is likely to do them good. After they pass away let us keep their names fresh in our memory. In the human evolution they have played their part; let us reciprocate their work by its appreciation and by continuing what they have done, so that there shall be no break in the upward evolution of the human race.

The third sacrifice is to be offered to all those men who need our help and care. Every man is but a member of the great family of the human race and by helping a fellow man we help humanity. If the future salvation of man is to be based on love, it must be

practical love not a mere idea and that love is to be carried out by actually helping those who need our help. This sacrifice must necessarily put an end to the growing selfishness of man and by its constant performance, his mental attitude is so thoroughly changed in reference to the external world that the greatest anxieties and worries would not agitate him; in all the troubles and changes his mind would be perfectly calm and quiet and he will learn to interpret and understand rationally the apparent injustice and inequalities of the world.

The Fourth Sacrifice is to the Animals. The animals occupy a very low step in the ladder of evolution and let man who is endowed with reason and who is able to understand what the dumb creatures need, help them in their onward progress by feeding and protecting them. We are not justified in destroying them simply because they occupy a lower stage. On the other hand, as beasts of burden and in many other ways, they have been helping man in civilising himself. Had it not been for the ox, the elephant, the horse and the sheep, human race would have remained stagnant. Had it not been for the sheep and the goats, you and I could not have made ourselves warm by the clothing made from their wool and still how selfish must be those men who simply through force of habit and custom directly encourage the killing of those creatures and use their flesh as food. Let them stop for a minute to think how ungrateful, unnatural and highly brutal they are when they use animal flesh as food. If man benefits so much by them let him do them some service. Let us all be kind to them and take care of them when they suffer.

The golden doctrine of 'Ahimsa' demands that no man on any account, even though his life may be in peril, should cut short the life of a sentient creature. In this connection we may refer to an incident described by Mr. C. F. Andrews, M.A. He says:—

'I am inclined to think, the more I study this remarkable problem of the Jain Religion, that the heart of Jainism lies—where the heart of Christianity also—in the ideals of infinite and unlimited self-sacrifice for the weak. I remember arguing one day with Mr. Gandhi (while we were seated together near the Kaffir Location in Pretoria) that the religion of Jainism reached an impossible limit when it demanded the sacrifice of a supremely valuable human life for the sake of a mere insect and I quoted one of

the Jain legends, using the word 'absurd.' In a moment Mr. Gandhi's eyes were sparkling and his whole spirit was terse with emotion. He spoke with a restraint and gentleness which made his rebuke all the more difficult to answer. "Are you," he said "you who claim to be a Christian weighing this Religion of Sacrifice with your puny human scales of less or more? Is not the very essence of all true sacrifice just this, its infinitude? If you believe as a Christian that God himself became a village Carpenter and died upon the gallows to save such a puny creature as man, how dare you call the unbounded tenderness of the true Jain 'absurd'—the Jain who would gladly and joyfully perish himself rather than harm a single fly." Yes! Such must be the true nature of sacrifice. We have no right to kill any living being and thus retard its development. On the other hand for every benefit that we derive from the animal we are bound to do some sacrifice to them and help them in return.

The fifth and the last sacrifice that every man is ordained to offer is to himself. It is through the guidance of the Higher Self in man that he has risen up from his archaic condition to the present human condition, where there are many possibilities for the unfolding of the spiritual glories that are inherent in his soul. Therefore he should make some sacrifice to his higher self: and the material for the sacrifice is his own lower-self. He must sacrifice his lower and carnal nature on the altar of his higher self. To express in homely words he should practice self-control. We shall deal with this item in an explanatory way as this forms the keynote of every Religion and the primary teaching of ethics. And Sri Krishna, in his Gita insists upon the practice of self-control as follows:—

'As often as the wavering and unsteady mind goeth forth, so often reining it in let him bring it under the control of the self.'

Once again on the battle-field of Kurukshetra, in answer to the words of Arjuna that it is not easy to perform Yoga, the heavenly cowherd of Brindaban sings.

'Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the self-controlled it is attainable by properly directed energy.'

Self-control, therefore, is the keynote of purified conduct. 'The Government of one's self is the only true freedom for the individual.' Self control is the primary basis of all virtues. It forms the fundamental distinction between man and beast and there can be no true manhood without it. If a man injudiciously obeys the dictates of his passions, he yields up his moral freedom. He is led astray by his impulses and is finally ruined. To be morally free, to be more than the irrational animal—man must resist the instinctive impulses. In Bible praise is given not to 'the strong man who taketh a city but to the stronger man who ruleth his own spirit.' This stronger man is he who by self-discipline exercises a constant control over his thoughts, speech and deed. By a systematic control of the self purity of heart and mind become habitual.

Man's personal happiness depends upon the control which he exercises over his words as well as actions; for there are words which strike even harder than blows; and many may 'speak daggers' though they use none which sever hearts more than sharp swords can do. We should never utter a word or work a deed at the expense of another's feelings and interests.

True happiness according to Jainism must be sought from within ourselves. It is not in strength, for Myro and Ofellius were not happy; not in wealth for Croesus was not happy; not in power for the consuls were not happy; not in all these together for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and dupes of semblances. 'It lives in ourselves' says Epictetus 'in perfect self-government.' Only control over the self and suppression of the four foes of humanity Anger, Pride, Deceit and Greed will bring us happiness and freedom. Hence every man is instructed to practise every-day 'Samayika'—Self Control.

It is the ambitious aim of every man to attain Nirvana or Moksha where there is everlasting Peace, Bliss and Power. The only sure and short path to that Domicile of Happiness is self-concentration and moral responsibility. But concentration cannot be practised without self-government. Control of the body and speech is preparatory to the concentration of the mind upon the self. So then control over the material body and sacrifice of the lower passions must be practised before one can sit to meditate upon the Higher Self.

James Anthony Froude, one of the great writers of the last century pens as follows:—'The theory of 'religion' as the conventual system in all its forms was termed, was the conquest of self, the reduction of the entire nature to the control of the better part of it; and as the seat of self lay in the body, as temptation to do wrong, then as always, lay directly or indirectly, in the desire for some bodily indulgence or the dread of some bodily pain, the method pursued was the inuring of the body to the hardest fare, and the producing indifference to cold, hunger, pain or any other calamity which the chances of life could inflict upon it. Men so trained could play their part in life whether high or low with wonderful advantage. Wealth had no attraction for them. The world could give them nothing which they had learnt to desire, and take nothing from them which they cared to lose." Such is the spiritual importance of the sacrifice of the self—the fifth sacrifice to be offered every-day.

With the performance of the five above named sacrifices, animal man becomes human. The law of the survival of the strongest in the barbaric state of man made him a destructive creature, so that all the time his animal nature prompted him to live on the sacrifices of others. With the turn of moral change in his life he no longer lives on the weak but learns to protect them and even makes sacrifices so that they may be happy and comfortable.

This sublime law of sacrifice has often been misinterpreted and much abused. The Hindus in India and the Jews in Palestine had done it. For centuries together they have been sacrificing animals to blood-thirsty intelligences or to an angry God. As a defence for their ruthless way of destroying animals, the Hindus assert that their highest scriptures the Vedas, contain sayings in support of performing 'Yagams.' But it is highly blasphemous. The Jains believe that the Vedas, as emanated from the unspoken word and the letterless voice of the Lord do not at all contain any injunction whatever about animal sacrifice and other things obnoxious in the sight of the All-Merciful. In the original Vedas it is shown that true 'sacrifice does not consist in the slaughtering of animals, but in an act in which Self is the 'Sacrifice'; Penance the 'fire'; true knowledge the butter; actions the fuel; Anger, Pride, Delusion and Avarice the animals; Truthfulness the 'sacri-

ficial post; the protection of living beings, the sacrificial gifts; and Right Knowledge, Right Faith and Right Conduct 'the Vedic Triad.'

On the other hand an arrogant priest-hood desirous of eating animal food and drinking intoxicating liquors, which they could not do under the established humane custom of protecting animals is capable of misinterpreting and murdering the Sacred Truth, and sacrifice the interests of the poor, dumb creatures so that their depraved canine palates may be satisfied.

The modern Christianity that emphasises the literal interpretation of vicarious atonement would be worse than the Brahmin system of sacrificing animals. Salvation consists in bringing out the immortal and Higher Self of man, which self being within him must be unfolded through his own exertions. Our lower nature, our faults and sins have to be worked out and annihilated by ourselves and the death of one individual cannot remove the sins of the rest, if it can, then where is the necessity of living a righteous life so much emphasised by Christ? Every man is the maker of his own destiny and he must bring about his own salvation.

There seems to be another reason for introducing animal sacrifices. Persons practising black-magic work under the direction of certain powerful intelligences which are fed with low vicious emanations going out from men, animals, impure food etc. In order to propitiate them, oblations of blood, flesh and spiritous liquors were offered by ignorant people. Another superstitious belief that helped the violation and distortion of the sacred and true law of sacrifice, was that killing a sheep, goat, or a buffalo prevented the occurrence of grave calamities.

But the true sacrifice consists in giving up the lower nature, crucifying it on the altar of Higher Self, thus becoming one with "The Father in Heaven." This ancient truth was misread by theologians in the East and the West: let us all join in reviving and restoring that truth to its former purity and thus help mankind in freeing themselves from the bondage of ignorance that is forced upon them,

A Sacrificant.

A Memorial.

[The humble Memorial of the Digambara Jains submitted on their behalf by LALA MADAN CHAND, SECRETARY to the KHANDAGIRI - UDAYAGIRI TIRTHA - KSHETRA, CALCUTTA (through K. P. Jayaswal, Esq., their Counsel.)]

To

His Honour Sir Edward Albert Gait, K.C.S.I., C.I.E., I.C.S.
Lieutenant Governor of Bihar and Orissa.

MOST RESPECTFULLY SHEWETH:

1. That the Hills called Udayagiri and Khandagiri situated at a distance of about 3 miles from Bhubaneswar in the Khurda Sub-Division of the District of Puri within the Khas Mahal Mauza Jagomara, have been sacred to the Digambara Jains from time immemorial, as containing rockcut cave temples enshrining images and symbols sacred to the Digambar Jains.

2. *That towards the close of the Maratha rule aud about the beginning of the British period (about 1800) a temple was constructed on the summit of the Hill over-looking the caves with images, and detached ancient images were established in that temple ; that the said temple is still existing and is under the full contro! of the Digambara Jain Community.

3. That several festivals are held on the Hills when the Digambara Jains assemble there from all parts of India, and pilgrims of Digambara faith visit the caves and temple all the year round.

4. That the Digambara Jains unfortunately have had occasions to complain and appeal to Government on interference with their free right of worship, repairing the said places of worship and keeping those places accessible and in proper order, and that Government almost invariably acceded to the request of the Jains.

* Rajendralal Mitra, Orissa, II. P. 35.

5. That the history of such inconvenience dates back to 1860 when the Jains appealed to the Judge at Cuttuck against the order of the Magistrate not allowing them prompt permission to clear the jungle round the temple.

6. That in 1912 Government of Bihar and Orissa declared the sacred places on those Hills protected under Ancient Monument Preservation Act, and at the time the Digambara Jains took objection to the Proceedings at various stages and that finally Government was pleased to give an assurance to the Digambara Jains that "no manner of interference with their religious observances is contemplated."* And further Government was pleased to say that "they (the Jains) may also be informed that if they are willing to bear the cost of such repairs as may be necessary, Government will be very pleased to accept their contribution."

7. That the Digambara Jains had all along exercised and enjoyed the right to perform their worship freely at the caves and to do repairs to them, which is borne out by the letter of H.B. Petter, Esq., Subdivisional Officer, Khurda, No. 1925 dated 13th November, 1912, to the Magistrate of Puri.

8. That in spite of free and continuous exercise of that right and in spite of Government's sympathetic attitude towards that right, officers of Government have acted contrary to Government assurance and intention to wit. 'The intention of the Act in general is to preserve the ancient monuments of the country so that they may not be in any way destroyed, removed or injured and the present notification has been issued only to protect the caves;'‡ e.g. (a) in 1914 the uprooting and removal of the three Jain images from the very cave which has been mentioned in Mr. Petter's letter as having been repaired by the Digambara Jains, (b) objection to repairs being made by the Jains, raised by an officer of the Public Works Department from the Pipili Subdivision and (c) entering the caves with shoes on.†

9. That those three images (the continuous worship of whose is already attested by Government documents) similarly contrary to

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* Letter No. 2527E-VIIE dated the 27th Dec. 1912, from the Under Secretary to the Commissioner of Orissa.

‡ Letter from the Commissioner of Orissa to Iswar Lal.

† Letter to Supdt. Engineer dated 17th March, 1914 Appendix G; Telegram to the Chief Secretary Bihar and Orissa, dated 13-6-14.

Government's assurance and intention, again, became the subject matter of sacrilege recently to the great excitement of the Jains (1918), when they were actually removed from the caves by an unauthorised officer to the Museum at Patna on the plea that they were not any object of worship, and the said wrong was only redressed on Your Honour having taken a personal interest in the matter on the appeal of Jain Community to Your Honour.

10. That to avoid such mistakes and friction and consequent annoyance and pain to the Community and hurt to their religious feeling, the Community has decided to approach Your Honour hereby with the following proposals and prayer for their acceptance by Government.

(*a*) That the Memorialists undertake to repair and keep in order at their cost all the caves which bear and contain figures or symbols sacred to Digambara Jains and that they undertake to do the said necessary repairs under supervision and direction of the Archaeological Department as Government may be pleased to decide in that behalf.

(*b*) That the Memorialists be given leave to fence the caves to keep them safe from animals who seek shelter there and sometimes are dangerous to pilgrims.

(*c*) That the Memorialists be given leave to keep the paths and steps leading to the various caves and Kunds (ancient water reservoirs) in order, and to construct new passages and steps to make the sacred caves more accessible.

(*d*) That the Memorialists be given leave to keep the said paths and steps and caves free from overgrowth and jungle.

(*e*) That the Memorialists be given leave to erect a pillar near the Hathigumpha and to copy on it and inscribe under supervision of a gentleman approved by Government the whole of the Hathigumpha inscription and thereby to perpetuate the record which is in the process of decay, and which has been deciphered owing to Your Honour's kind interest.

(*f*) That the Memorialists be given leave to fence the area called the *Deva Sabha* where votive stupas are dedicated and lie scattered without protection at present :*

(*g*) That the Memorialists be given leave to set up lamps on posts on footpaths leading to the caves and keep them lighted for the convenience of the pilgrims and to keep away dangerous animals thereby.

11. That a reference to the above mentioned letter from the Jains to the Superintending Engineer (Appendix G.) and telegram to the Chief Secretary (Appendix H.) will show that the feeling of the Jains has been wounded in the past by some officers entering sacred caves with shoes on, and that to avoid such annoyance the Memorialists propose that canvas slipper shoes be supplied by the Memorialists on the spot to be put on leathern shoes and boots by those who are unwilling to take off their shoes or boots while entering the sacred caves, and that compliance with this arrangement be graciously directed by Government.

12. That it has been found that some people indulge in shooting game near the Temples and the Caves. It is requested that Governmeet be pleased to prohibit game shooting at and round the Temples and the Caves, for the practice is contrary to Jain religious tenets on the sacredness of life and causes much mental pain to and is destructive of the object of the pilgrims and Sewaks who go there to seek mental and spiritual peace.

13. That at present there are two peons of Government at the place who are expected to keep watch over the Caves, but that in fact people are not kept back from cooking inside the caves and committing similar nuisance in and injury to the monuments from time to time; that the Memorialists desire to keep at their own cost one or two peons to take visitors round and to protect the monuments, and that these peons may work in place of or in co-operation with one or both existing peons, as Government may be pleased to decide; that the Community is building a Dharmasala and a permanent office at the foot of the Hills opposite the Inspection Bungalow and a permanent staff is already located there, that the peons would work under the direct supervision of the said staff.

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* J.B.O.R.S., IV. P. 393; O'Malley 264 ("Behind the temple on a slightly lower level is another terrace on which lie scattered scores of votive stupas.") Rajendralal Mitra, Orissa II. P. 36.

14. That the Memorialists are thankful to Your Honour for the scholarly interest which Your Honour has already taken in the Jain monuments of Khandagiri-Udayagiri and they are fully sanguine that the right of peaceful worship of the Jains at those sacred Hills will be ensured and placed on a permanent and secure basis by your Honour.

The Memorialists therefore pray Your Honour to grant the above requests and pass other necessary orders which may deem fit and proper to Your Honour. And for this act of kindness the Jain Community will gratefully remember the name of Your Honour and as in duty bound pray for your long life and prosperity.

A Plea for Jain Institutions.

TO evolve into a Common Indian Nationality it is necessary that all communities in India should move at one level lest the backwardness of one should hinder the progress of others and thus bring calamity upon all.

The Jain community of India is one of those minor nationalities which are destined to play an important part in the great national upheavel. Yet when one looks at her present state one can not help pitying her abject condition. She is too backward and too slow in her marches to be able to keep pace with her sister communities. If we look at the progress the Jains have made in education and other social movements during the last few decades, we are sure to be taken back with surprise to find that while other societies are making ahead of each other in the national race, the Jains only are lagging behind. Her illiteracy and utter ignorance of modern movements are too well known to need any comment.

More shocking to us than this illiteracy—which seems to have become "the badge of our race"—is the idea that a large number of our able and promising youths upon whom we could well set our high hopes have fallen into the hands of others and have thus been lost to us for good. What led them to forsake the true faith of their ancestors was not that they had found in other faiths some greater truths than are to be found in Jainism, but because they

would not brook the idea of belonging to that society which had borne for long the stigma of illiteracy and stood in the way of every rational and progressive movement, and in which they could not carry on their activities with full freedom. Again they were men full of life and activity who had at heart the betterment of their community and would perhaps have done much for it, but alas! there were few to encourage them and fewer still the Institutions where they could resort to appease the lofty yearnings of their hearts. Besides this the bitter and merciless criticism upon their movements—if any they took in hand—was alone sufficient to alienate their feelings from their kith and kin. Inspite of their good and noble ambitions one may blame them for unmanliness of character, yet is not one ashamed to see how few of us upheld their views and accorded them a sympathetic hand? As far as it is known our attitude towards them remained always one of defiance. We never tried to recover them; rather contented ourselves with saying: *'Khas Kanshud, Jahân pak.'**

It is really a pity that our leaders should have over-looked this great loss and never have turned their attention to stop this out-flow for the future. It was referred above that those who deserted us did so only to find an opportunity to carry on their activities in a sphere of greater freedom and choice; and which was denied them in the Jain Society. It is time that the leaders of Jain Society should wake into consciousness and make use of those enthusiasts whose hearts burn with true zeal and fervour for the uplift of their society and who sincerely and earnestly wish for the amelioration of its condition—for there is no dearth of such men even now. Our worthy leaders may feel the difficulty of how to make use of these enthusiasts, where to employ them? what function to assign them? Their difficulty, however, will be at once solved if they establish Jain Institutions.

The lack of good Institutions working on modern lines, is a great set-back in our society. Perhaps Jain Society is the only society in the country which has the least number of its useful and properly working Institutions. The need of such Institutions was never felt greater than to-day. When it has become almost impossible for any society to hold her own, in the hard struggle for existence, without her own Institutions. These Institutions will

* They are the dregs of society, the sooner they disappear, the purer the world.

not only offer the promising and devoted youths of the society good and valuable opportunities to carry on their activities in a spirit of freedom but they will be the living monuments to inspire the rising generations with that feeling of pride and satisfaction which truly distinguish a living society from dead ones. Further as the moral and social strength of a community depends upon the number of her useful Institutions and zealous workers who carry on their activities in them, these Institutions will raise the Jain Society in the eyes of other societies and bring her into closer union with them; thus bringing about that harmony of feeling between different communities which is truly essential for the Great National Cause. It is high time now that our worthy leaders should turn their attention in this direction and sinking all their petty differences help each other in the Common and Sacred Cause of Education and establish some more Jain Institutions.

PANIPAT,
4th Oct. 19.

Sital.

The Case of Pandit Arjun Lal Sethi.

THE following interpellation, in respect of the above case took place in the Imperial Legislative Council, at Simla, on Thursday, the 25th September 1919:—

Question by the Hon'ble Mr. K. V. Rangaswamy Aiyangar.

Is it a fact

(*a*) that one Pandit Arjunlal Sethi B.A., a Jain resident of Jaipur, was arrested in connection with the Delhi conspiracy Case in March 1914, at Indore, where he was then working as the Honorary Principal of the Trilokchand Jain High School?

(*b*) that he has since been detained in solitary confinement and is at present in the Government Jail at Vellore Fort, Madras;

(*c*) that he was informed in, December last, that he would be released if he agreed.—

(i) not to adopt the profession of a teacher,
(ii) not to reside within the Jaipore territory, and
(iii) not to deliver public lectures;

(*d*) that he agreed to the above conditions; and

(*e*) that no final orders in his case have yet been communicated to him?

Answers by the Hon'ble Sir William Vincent

(*a*) The person named was arrested in March 1914 on account of his suspected complicity in the Delhi Conspiracy case and the Nimej Murder in which a sadhu and his servant were brutally murdered.

(*b*) On 5th December 1914 he was sentenced to 5 years' imprisonment by the Jaipore Durbar, who found him guilty of being concerned in Political Conspiracies, and to having been a danger to the public peace and being likely to be so in future. It was foand impossible to keep him in adequate confinement in Jaipore, where he was likely to be a focus of intrigue and disaffection, and the Jaipore Durbar asked in 1917, for his confinement elsewhere. The Governor-General in Council being satisfied that his confinement was necessary in the interests of the State decided to issue a warrant under Regulation III of 1818, and Arjunlal Sethi has since been detained in the Vellore Central Jail.

He is not in Solitary confinement, and his son is allowed to live with him. He is allowed books, and the other privileges ordinarily given to State Prisoners. He has admitted that he is well treated and that he has no complaints to make.

(*c*) Government have informed Arjunlal Sethi that they are prepared to release him provided :—

(i) he agrees not to return to Jaipore State without first obtaining the permission of the Durbar; and

(ii) that while resident in British territory some restrictions are placed on his movements; these will be as little irksome as possible and will be removed when it is found that his behaviour has been satisfactory.

(*d*) and (*e*) Arjunlal Sethi has agreed to the above conditions, and Government are now considering in communication with his relatives where and with whom he should be permitted to reside, as the proposals so far received have not been satisfactory.

The Judgment of the Lahore Chief Court and of the Calcutta High Court contain nothing to show his complicity in either the Delhi Conspiracy Case or the Nimej Murder.

It was in December last that the Government informed him of their intention to release him on conditions, which he accepted. Nine months have since elapsed and the Government has not yet

been able to decide as to where and with whom he should be permitted to reside.

And why should not the Government, after this incarceration for more than 5 years and a half release him without any further delay, with such directions to him personally as may be considered fit. The resources of the Government are ample. The Government can keep an adequate watch over his further movements; and again take such action as it may consider fit.

Selections from the Kurral.*

Not Killing.

What is the work of virtue? 'Not to kill';
For 'killing' leads to every work of ill.

You ask what is the good and perfect way?
'Tis path of him who studies nought to slay.

Of those who 'being' dread, and all renounce, the chief are they,
Who dreading crime of slaughter, study nought to slay.

Ev'n death, that life devours, their happy days shall spare,
Who law, 'Thou shall not kill,' uphold with reverent care.

Though thine own life for that spared life the price must pay,
Take not from aught that lives gift of sweet life away.

Though great the gain of good should seem, the wise,
Will any gain by slaughter won despise.

Whose trade is 'killing,' always vile they show,
To minds of them who what is vileness know.

Who lead a loathed life in bodies sorely pained,
Are men, the wise declare, by guilt of slaughter stained.

Who slays nought,—flesh rejects,—his feet before
All living things with clasped hands adore.

Truthfulness.

You ask, in lips of men what 'truth' may be:
'Tis speech from every taint of evil free.

Speak not a word which false thy own heart knows,
Self-kindled fire, within the false one's spirit glows.

* Pope's translation.

True to his inmost soul who lives,—enshrined
He lives in souls of all mankind.

Greater is he who speaks the truth with full consenting mind,
Than men whose lives have penitence and charity combined.

No praise like that of words from falsehood free;
This every virtue yields spantaneously.

If all your life be utter truth, the truth alone,
'Tis well, though other virtuous acts be left undone.

Outward purity the water will bestow;
Inward purity from truth alone will flow.

Every lamp is not a lamp in wise men's sight;
That's the lamp with truth's pure radiance bright.

Non-stealing.

Who seeks heaven's joys, from impious levity secure,
Let him from every fraud preserve his spirit pure.

'Tis sin if in the mind man but the thought conceive:
'By fraud I will my neighbour of his wealth bereave.'

The gain that comes by fraud, although it seem to grow
With limitless increase, to ruin swift shall go.

'Grace' is not in their thoughts, nor know they kind affection's power,
Who neighbour's goods desire, and watch for his unguarded hour.

As virtue dwells in heart that 'measured wisdom' gains;
Deceit in hearts of fraudful men established reigns.

The fraudful forfeit life and being here below;
Who fraud eschew the bliss of heavenly beings know.

Chastity.

Who laws of virtue and possession's rights have known,
Indulge no foolish love of her by right another's own.

No fools, of all that stand from virtue's pale shut out,
Like those who longing lurk their neighbour's gate without.

They're numbered with the dead, e'en while they live,—how otherwise?
With wife of sure confiding friend who evil things devise.

Who home invades, from him pass nevermore,
Hatred and sin, fear, foul disgrace: these four,

Who sees the wife, another's own, with no desiring eye,
In sure domestic bliss he dwelleth ever virtuously.

Manly excellence, that looks not on another's wife,
Is not virtue merely, 'tis full 'propriety' of life.

Though virtue's bounds he pass, and evil deeds hath wrought;
At least 'tis good if neighbour's wife he covet not.

The extirpation of Desire.

The wise declare, through all the days, to every living thing
That ceaseless round of birth from seed of strong desire doth spring.

If desire you feel, freedom from changing birth require!
'Twill come, if you desire to 'scape, set free from all desire

No glorious wealth is *here* like freedom from desire;
To bliss like this not even *there* can soul aspire.

Men freed from bonds of strong desire are free;
None other share such perfect liberty.

Affliction is not known where no desires abide;
Where these are, endless rises sorrow's tide.

When dies away desire, that woe of woes
Ev'n here the soul unceasing rapture knows.

Drive from thy soul desire insatiate;
Straightway is gained the moveless blissful state.

Please Close Slaughter-Houses!
(Hells Upon Earth!)
APPEAL TO THE WORLD'S RULERS.

I respectfully beg to draw the attention of the World's Rulers to the following words from *Physiology, Hygiene and Sanitation by F. G. Jewett*:—

(1) Diseased Animals and Meat. "Not so very long ago, the food inspectors of Cleveland, Ohio, sent 2500 pounds of unfit meat from the market to the garbage plant. Latter the health officers of the same city seized 38 cattle, 29 hogs, 4 sheep and 5 calves, telling the owners that the animals were diseased, and not fit to be sold for food."

Dear Reader, please consider that in this world for *one* pound of diseased meat and *one* diseased animal seized as above, there are *hundreds* that are *never* detected, and so, many persons fall ill or *die suddenly* of Meat poison.

Five persons suddenly died in Bombay after eating Beef.—*Bombay Chronicle*, June 5, 1919.—L. L.

(2) Why Meat-Diet is Dangerous. "They (vegetarian foods) have the advantage of being free from damaging microbes—which is more than can be said of meats. Indeed, meat harbours so many microbes that decay easily sets in both before and after it is eaten."

(3) Abuse of Digestive Apparatus. "Many people abuse their digestive apparatus until at last it rebels."

(4) Serious Illness. "The blood is then not cleared of poisons as it should be, and the result is auto-intoxication. This shows itself in head-ache, irritability, or discomfort of one sort or another.

Serious illness may follow, just because a weakened body is in a disadvantage when disease microbes attack it."

"This (animal proteid) decays faster than vegetable proteid in the alimentary canal, and the faster the decay the more the putrefactive microbes multiply. Think how much sooner meat spoils than beans."

(5) When a Person is Constipated, "Microbes in the intestine are multiplying in constantly swarming hosts."

(6) Ptomaine Poisoning. "So called ptomaine poisoning often follows the eating of tainted meats."

Diseases Caused by Meat. "There is clear evidence in medical practice of the part played by meat in causing Dyspepsias, Enteritis and Appendicitis; in favouring the outbreak of Typhoid and Dysentery; in forming the rallying-ground for the germs of Tuberculosis and Cancer."—Some Popular Foodstuffs Exposed by Dr. Paul Carton.

Cancer And Consumption. "I have practised medicine for about forty years, but I have never succeeded in curing Cancer and Consumption unless my patients stopped flesh-eating, and lived upon vegetable foods."—Dr. G. A. Corning Vegetarian Magazine, Chicago, August. 1908.

Personal Experiences. (1) "M. Auguste Beck has been a vegetarian for twenty years. Before that time he was a nervous wreck."

(2) Elizabeth Harris says:—"Thirteen years ago I was suffering so badly Rheumatoid Arthritis that I was obliged to use crutches. I had been to many doctors and taken the Bath waters and electricity treatment, but nothing did me any good. I was gradually getting worse. One day a friend came to see me, and advised me to go and see Dr. Allinson."

(On Dr. Allinson's advice she became a vegetarian.)

"To-day I can walk about without even a stick and am fairly strong, in fact I get stronger each year. I would not live on a meat diet again for humane reasons as well as for health.

My sister has also become a vegetarian, and now enjoys much better health."—Vegetarian Messenger, Manchester, March, 1919.

The Greatest Curse. It is becoming a fashion in the world to prohibit Smoking and Drink by law.

If the World's Rulers will kindly study the literature of (1) The Vegetarian Society, 257, Deansgate, Manchester, England, and (2) The Bombay Humanitarian League, 309, Shroff Bazar, Bombay, they will be convinced that not Smoking, not Drink, but Flesh-eating is the greatest Curse for Mankind.

Please Follow Emperor Asoka. I pray that the World's Rulers may kindly follow the example of the Emperor Asoka, and close slaughter - houses (which are simply Hells Upon Earth), in their countries, and thereby earn the very great blessing of saving mankind from Cholera, Consumption, Cancer, and *many* other diseases, and untimely deaths which cause *wide-spread miseriess* to millions of human beings, and also saving poor animals from horrible Cruelties.

Blessed Are the Merciful.

L. LAXMIDAS.

Notes and News.

Rai Bahadur Seth Sir Sarupchand Hukumchand Kt. visited Simla to join the Investiture Ceremonies at the Viceregal Lodge on the night of Wednesday, the 17th September. He attended the daily worship in the newly consecrated Jain Temple, and made a donation of Rs. 1501/- to the Dharmasala Fund. We join the Simla Jainas in thanking him for the generous contribution. The Dharmasala Fund is still indebted to the Bank of Bengal to the extent of over Rs. 5000/-and it would have been a fitting Souvenir on the occasion of his being dubbed a Knight at Simla if the noble knight had washed off the whole of the debt with which the Dharmasala property is encumbered.

* * *

A Jain Dharmasala worthy of the Jains and worthy of Simla would cost about a lakh of rupees. This is not too much an amount to be spent on a Dharmasala in Simla, by the Jain community,

which spends lakhs of rupees every year in ephemeral pleasures of brotherhood feasts, gorgeous pageants and brilliant shows. A very good design has been planned by Mr. Chaman Singh, the President of the Local Jaina Sabha; and the work of construction can be commenced even if Rs. 50,000 are in hand.

* * *

Will some generously inclined Jaina be moved by these lines to perpetuate his name, and to add to the status of the community at large by building a Dharmasala worthy of the proverbially rich Jaina community and worthy of the summer capital of the Government of India. At present the guests are accomodated in small rooms, which are not very inviting and which do not afford sufficient accomodation to even the Jain visitors to Simla. The Arya Samaj, the Hindu Sanatana Dharma, the Brahma Samaj and the Khalsa Sikh Dharmasalas are far superior, in every respect, to our Jain Dharmasala.

* * *

The convenience, comfort, and the communal pride, which a Jaina experiences when putting up at Hirabagh, Girgoan, Bombay was duly appreciated and anticipated by that noble benefactor of the Jain community—the Late Seth Maneckchand Hirachand, Justice of the Peace, Bombay.

The construction of a Dharmasala in a capital town, is a genuine act of religious merit and a Dharmasala if properly managed is a veritable means of Jati Prabhavana—communal renown. The Hirabagh Dharmasala at Bombay is well managed, and has in no small measure tended to the convenience and comfort of the general public who resort to Bombay for purposes of trade, business, and sight-seeing and thus to raise the status of the Jaina community in public estimation.

* * *

Alas, this is not the case with the Dharmasalas at Calcutta, and Meerut, which have been erected by Jains and are being maintained by grants made by them. They are badly managed. The immediate management of the Dharmasala at Calcutta is in the hands of a Brahmin who has no regard for the Jains. We do not know whether he is responsible to any committee of management or not, or whether any supervision is exercised over him. The Dharmasala at Meerut is managed by a Board of Trustees, but

there is a non-Jain majority in the Board. The immediate management is in the hands of a non-Jain, who pays little attention, and shows no regard to the coming visitors. The writing on the board fixed in the doorway is disfigured by disgraceful spelling mistakes, and has nothing about it to show that it is a Jain Dharmasala. The place and the rooms are generally unclean; betel-spittings are very much in evidence on the floor and occasionally on the walls. No register for remarks by visitors is kept either at Calcutta or at Meerut. The management would profit a great deal by placing a register of remarks by visitors in a conspicuous place, and by occasionally inspecting the said register. We would commend the observance of the same practice at other Dharmasalas as also the posting up a notice that all complaints by visitors, if of an urgent nature, may be made to a certain responsible gentleman.

* * *

We are gratified to learn that the stay of Jain Dharma Bhushan Brahmachari Sital Prasadji at Bagidora has resulted in the establishment of "Rai-Sahib Seth Vijayachand Digambar Jain, Bagar Prantiya Vidayalaya" with a fund of Rs. 27190-5-3, donated by the said Rai Sahib.

We cannot help remarking, however, that the name given to the school is rather cumbrously long. "Vijaichand Jain Vidyalaya" would have been quite a short, sweet, and suitable name.

* * *

We cannot congratulate our contemporary, the Jain Mitra on what it has written about disproportionate marriages between old men and young girls; and on its suggestion for Government legislation concerning the matter. The Jain Mitra has cited three concrete cases :—

1. Seth Pancham Lal aged 55 married a girl of 12, about February last and he died in July last.

2. Seth Padmachand, who was the President of the Khandelwal Sabha at its Pul-gaon Session married a young girl, when he himself was about 50 years of age and had several grown up sons.

3. Seth Kedarnath Nagaria of Sagar, C.P. aged 52, having two sons aged, 14 and 10, respectively, arranged his own marriage with a girl of $9\frac{1}{2}$. Babu Kanchedilal Vakil and some leading gentlemen of Jubbkepore went down to Sagar, obtained through court a temporary injunction staying celebration of the marriage, pending

final decision of the matter, and after placing the girl in custody of Lala Kanhaiyalal Bichpurya Vakil, returned to Sagar. Lala Kanhaiya Lal however did not consider much of his responsibility as custodian, and two days after, the girl was formally married to the Seth. Comment on the above is superfluous.

* * *

The above cases are bad indeed, and we are grateful to the Jain Mitra for having put them on record. In fairness to the above Seths, however, and as a sort of justification, we might just as well cite as precedent some leading cases.

1. Delhi is a leading centre of the Jains. Seth Hira Lal Sheonarain, aged about 40, married a young girl of about 13, and died a few months after. He had several grown up daughters and sons-in-law.

2. Lala Jaggimal, the President of the Hastinapur Rishabha Brahmacharya Ashram Management Committee, aged about 40, recently married a young girl, who died a few months after, and we hear that another marriage with a young girl is being arranged for him.

3. Rai Bahadur Seth Kalyanmal, has recently married a young girl, while he has another wife living.

4. His cousin Rai Bahadur Seth Sir Sarupchand Hakumchand Kt., President of several Jain institutions, has himself married quite recently a young girl, while he has another wife, and a grown up son.

The Seths of the Central Provinces have these admirable, and high precedents to follow; and we fail to see on what grounds the Jain Mitra can ask for legislative interference with customs which have been sanctioned by usuage, amongst the leading and the most distinguished members of the Jain community, and of the Digambar Jain Mahasabha. In face of the above cited examples, the resolution of the Digambar Jain Maha Sabha, on which the Jain Mitra lays so much stress is rendered perfectly nugatory and should be cancelled at the earliest opportunity.

* * *

The first Annual General Meeting of Sree Mahavira Education Fund was held on Sunday, the 5th instant at 8 a.m. in M. L. Jain Boarding Home, under the Presidency of Sreeyutha Brahmappa Thavanappa of Davanagere. There was a large gathering of about 500 Jains from different parts of Bombay, Madras and Mysore. The proceedings commenced with a short prayer by

some of the inmates of the Boarding Home. The President of the Fund, Sreeman M.L. Vardhamanaiya made a short, eloquent speech exhorting the audience to open their eyes and realise the present sad condition of the Jaina Community, and also to try their best to help the Jain boys to educate themselves thoroughly. He made several suggestions, during his speech, to establish the fund on a secure permanent basis. He also referred to recent events of great importance;—The Signing of the Peace Treaty, the Birth of a Royal Prince, and the happy recovery from illness of Sirdar M. Kantha Rajurs B.A., C.S.I., and his ascension to the exalted office of the Dewan of Mysore. Then the Secretary's report, giving an account of the work done during the past year, was read by Mr. Y. Channappa, one of the Secretaries.

The Chairman followed, with a persuasive Speech, requesting the whole-hearted co-operation of all, in making this noble movement to educate and to enligten the community, a success. He emphasised the fact, universally recognized, that education is one of the most vital factors ensuring a nation's progress and prosperity. Several members responded spontaneously to the appeal, and subscriptions to the extent of Rs. 8,000;—were promised on the spot. Special mention must be made in this connection of the generous Voluntary donations of two philanthrophic gentlemen, viz., Mr. Mandy Hariyanna of Bangalore and Mr. Veerappa Siddappa, Gongadi of Lakshmaswar. This partial mention of only two gentlemen from among the several who made equal contributions both numerically, and whole-heartedly, may be justified by the fact that one belongs to Sadhu Community, the other belongs to outside Mysore. Many other points, concerning the management and popularisation of the fund and the practical steps to be taken to give effect to the objects of the Fund, were discussed. Among the points discussed were, Registration of the Fund, marriage subscriptions, monetary contributions from the Jain Mutts, and the establishment of Boarding Homes in Jain Centres. The office bearers for the coming year were then elected, Sreeman M. L. Vardhamanaiah being re-elected the president of the Fund. The meeting terminated with a vote of thanks to the chair and hearty cheers to His Highness the Maharajah of Mysore. After the meeting, all the members were invited by Sreeman M. L. Vardhamaniauh to a dinner in his house.

The Living and the Non-living Substances.

BY

(J. L. Jaini., M. A., Bar-at-Law.)

Jainism is a great word. But Truth is still a greater one. And Jainism is eternal and great in direct proportion to its identity with Truth. The Jainas claim that Jainism is Truth. I do not presume to define Truth. But a rough working conception of it may be given. That which most easily and in most divergent circumstances satisfies the inner and outer needs of most living beings is Truth. Jainism seems to satisfy this criterion.

It takes care to eschew all mere mysticism and vague scepticism. If we cannot know, if there is nothing real which can be known we cannot move and have no need to. These attributes are refuted by the nearest observation of things and men; indeed by our very desire to discuss and know things. For these attributes Jainism is not. A person in this frame of mind need not waste his time in reading or thinking about Jainism if he believes in time and in its value to him. Jainism is open like the vast book of Nature; it is fresh and illuminating like the Dawn. But Nature is a closed book to the ignorant; the Dawn is not for the blind. Leaving ignorant mysticism and blind scepticism we start on our Quest of First Principles.

Great souls have laboured in the field and made our task easier. Rene Descartes from his very *doubt* concluded that it implied thinking and thinking proved the existence of a thinking individual i.e. himself. His famous *cogito ergosum*, (I think therefore I am) is well known. Most *common, universal* observation leads to the same conclusion. Every body knows, and is sure of two facts; one, that he or she exists as a *living* being; and the other that something for example the clothes on the body or the chair or the cot on which the body rests are *non-living*. This distinction between the living and the non-living is logically perfect. This is the starting point of Truth. Let us grasp it firmly. These two existences or substances, the living and, the non-living, are universal, undeniable, self evident facts.

To make this great first Truth sink deep into us, let us pause to consider further its two aspects of life and lifelessness.

Life is felt as a fact; sun is seen as a fact. We cannot touch the sun with our hands. We cannot analyse or create life in the Laboratory. Science has flapped its impotent wings for centuries and millenniums to break away from the limits of its cage, but in vain. The theory to-day is that living matter has been evolved from non-living matter. But a great scientist says:

"With regard to this view of the origin of life, in our opinion it has failed to explain many of the features of living matter by purely physical and chemical laws.........................and that even if in the course of a few generations they may show that living matter has been evolved from "inorganic" substances, then we shall find that what we at present consider inorganic is in reality organic matter" (Prof. W. D. Henderson in his Biology, pp. 13-14).

This is a cautious attitude and leaves the eternal distinction between the living and the non-living substances intact.

What are these two substances? At the outset one marvellous thing is noticeable. We do see purely non-living things, as the pen with which I am writing or the paper which you are reading. But pure life is never met with in the world. So the position really is that we have (1) living substance mixed with non-living substance; and (2) non-living substance. There is non-living matter in both. But in one there is Life also; in the other, not.

Another important and useful fact is the fact of Death. What was a mixture of Living and non-living substances, by death, is reduced to non-living substance. By careful comparison we can find a trace to the characteristic features of Life and its differences from Lifelessness.

The first thing we notice in one, who was living but is dead now, is that his senses do not act. He cannot touch, taste, smell, see or hear. He has no vitality of the senses. Also he is powerless. He cannot act speak, or think. He has no force, no vitality of body, speech or mind. But many of these things may be absent also in a living man who is asleep, in a trance or otherwise unconscious. Therefore all over the world we examine the man's respiration. If it is there, we say "he still lives." If not, we say "he has breathed his last." So Spenser speaks of Death as "nought

but parting of the breath"—*Faerie Queene*, b. 7, cant. 7, st. 46. This respiration is a sure sign of life. It is also popular speech to say of a dead man, "he has numbered his days"; "his time has come" etc. Without going into the insoluble mysteries of metaphysics, in the above common observations, which may be made anywhere and at any time and by anyone, we have the surest and most self-evident distinction between living and lifeless objects. If we can believe in the testimony of our own, immediate observation, confirmed by the fact that the experience of every other thinking being is exactly the same, we must sum up the distinction between living and non-living substances thus. A Living substance has, and a non-living substance does not have,

(1) the Vitality of the 5 senses;
(2) the Power of body, speech and mind;
(3) Respiration; and
(4) Age.

These 4 may be called the 4 (or with their sub divisions 10) vitalities of living beings.

But it is noticeable that all these 4 or 10 are also a manifestation of one underlying real fact; viz., that of consciousness. And in a dead body the sense organs are there and the eye may be impressed with colour and form as before, but there is no consciousness behind it which in life received and recorded and responded to the ocular stimulus. The 4 or 10 Vitalities are sure signs to distinguish the living from the non-living; but in reality it is consciousness which distinguishes life from lifelessness.

Too much and too careful thought cannot be given to this consciousness. If we do not understand it, we shall wander from the Truth. Let us, therefore, try to gain further insight into this consciousness.

We often pass through a street without seeing or hearing things which are present before the eye and the ear. A man spoke; but we say, "I am sorry, I did not hear him." The speech was there; the sound waves impinged on the ear and yet we did not hear. Why? simply because we were absorbed otherwise. We were not, i.e., our consciousness was not, *Attentive* to it. This *Attentiveness* of consciousness is another great distinction between the living and the lifeless. And, of course, it will be of as many different sorts as there

are activities of the senses, mind and the soul of which we can be conscious. We can be conscious of an object of sight, or of the other 4 senses; or of the soul itself directed to a material objection to its own Omniscience. Thus our Attention also may be directed towards an ocular, or non-ocular object or towards the soul directly knowing a material object or full of its own Omniscience.

Notice also, that of necessity, this *Attention* is essential to any kind of *Knowledge*. As a matter of fact, if we subject any piece of our knowledge to deep analysis we can note the following stages.

1. To begin with there is *consciousness* itself. This is the centre of life. It is life itself. It is what is called soul.

2. It must be *Attentive* to conate an object, to be inclined towards an object.

3. It must *conate* the object, i.e., it must be aware that some object *is present* there.

4. Then it must *attend* to know that object in however slight a detail. This is Attentiveness which must precede knowledge.

5. Then a detail is grasped and knowledge begins.

When we know a thing, we are not conscious of these 5 steps. But since our birth we are as much habituated to gain knowledge by means of our senses and mind, that these 5 steps are a sort of reflex action of our busy consciousness. When we walk even for miles, or see with our eyes, or wink or breathe, or our blood courses in the body—we are seldom conscious of any of these things. They are familiar, habitual, and reflex actions, and therefore unobserved. But their stages are all the same there. The alternate balancing of the whole body on one foot, then bending forward, then balancing on the other and so on; the closing of the eyelid to protect the eye; the inhalation of air to supply the lungs with oxygen, the exhalation to put forth foul carbonic acid gas etc.—each little action with its minute delicate machinery and process is going on without our attending to it, consciously. Infinitely, more delicate and unobserved are the myraid throbs in our mind, which we call one channel of knowledge. Only an Omniscient can see the million regular, natural processes by which the smallest particle of knowledge is called into being. Familiarity has bred indifference amounting to ignorance in us. This psychic factory is within our own bodies.

Take an example :—1. You are reading these words before your eyes, if you are dead and unconscious you can never read the words although they are before your eyes. There is no consciousness there. To be able to read you must have consciousness.

2. If your thoughts are away a siren song from your neighbour fascinates you and you are all ear to it. You cannot read for your consciousness is not Attentive to the words. So Attention is needed.

3. When your attention is drawn to the words in the first instance, there is merely a conation of them. You are merely conscious that something, not words, but merely something is there. This is conation. This precedes knowlege. But it is most difficult to detect it or to describe it. It is itself an indescribable stage of consciousness touching a moveable object. It is merely a sort of isness of something of which your attentive consciousness is aware. It is not knowledge; nor even the beginning of knowledge. It is merely a preliminary, but a necessary preliminary, to knowledge.

4. After this conation by attentive consciousness, the consciousness is directed to know the thing. The first instant witnesses the Attention of the consciousness shifted from conation to knowledge. This attentiveness is the beginning of knowledge. After this knowledge begins. These stages are exceedingly difficult to analyse. Very profound, patient and long practised self-analysis is needed to perfectly verify them. But they are there; may be sensed satisfactorily by any one who gives sober, serious and staid thought to the grasping of them.

From being aware of the mere isness of something in the paper before you, you instantly are conscious that there are some sort of letters there. Your mind questions? What kind of letters? Next instant answers letters of the English Alphabet. You impressed this on your mind and record and retain it there for future use. This is useful to you on future occasions. You may remember it, you may recognise it by seeing these very words again or by seeing some others similar or dissimilar to them. You may collect together many records like this and build up an induction on the basis of them. From your induction you may deduce inferences.

And from all the above knowledge about the words you are reading you may lead yourself on to acknowledge of something else which is not in the words themselves. So from the mere sense

of having seen the words i.e. from a merely sensitive knowledge about them you may go on to think they are philosophical symbols and exclaim with Milton.

"How charming is divine philosophy,
Nor harsh and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectared sweets,
Where no crewed surfeit reigns" *Comus* ll. 476-480.

If you analyse your experience about these words you will easily perceive no less than thirteen distinct stages in it. 1. Consciousness, 2. Attention of this consciousness towards the conating of these words, 3. Conation itself i.e. the awareness that something is there. 4. Attention of consciousness to know and to see. 5. Actual sight, the perception that there is something like words there. 6. The desire to know further the question what letters are these. They seem to be English; it is the process through which mere perfection is transmitted into judgment; it is the conception and comparison or pre-judgment or ratiocination. 7. The judgment. The answer, they are English letters. 8. The retention, the fixing of the judgment in the mind. 9. The memory of the words. 10 Their recognition. 11. The induction from them. 12. The deduction and 13 The scriptural knowledge i.e. the extra knowledge derived from the sight of the script of the letters.

It is easy to see that the first four are pre-knowledge stages; and the next eight from 5th to 12th are stages of degrees of sensitive knowledge and the last is inferential knowledge, which may be termed Scriptural knowledge.

Consciousness may further know things directly without the intermediation of the senses or the mind. The soul itself may visualise matter directly or may visualise the impressions about it in the mind of another. This kind of knowledge is very rare and can be understood only after great profound study and longlived life of controlled discipline and purity. Still more difficult to understand is Omniscience I shall try to take the reader up to it gradually, provided he is patient and dispassionately in search of Truth, rather in the hurry to criticise or dogmatise and to say "What is Truth" and then Pilate-like to go away.

One thing I may here say, if it is obvious, sensitive and scriptural knowledge may go wrong. Even visual knowledge (direct

vision of matter by the soul) may go wrong but direct mental knowledge of the mind of others and perfect knowledge or omniscience cannot go wrong. Thus we may be said to have come to the 8 kinds of knowledge; five right and the first three wrong also.

These are the first batch of considerations of the great fact of *consciousness* in living matter. And we must remember that each kind of conscious activity has its prelimenary *Attentiveness*.

Thus we may sum up, Consciousness is Attentiveness of Conation or of Knowledge, or Conation or Knowledge itself. Conation is for Ocular, Non-ocular, Visual, or Perfect Knowledge.

Knowledge is sensitive, Scriptural, Visual, Mental, or Perfect also wrong sensitive, Scriptural, or Visual Knowledge.

Let me illustrate again. Consciousness which is the mighty, real characteristic of life is the starting point. You must be alive to read these words. You must be attentive to feel that something is there. You must conate these words. Then again you must be attentive to perceive, then alone you begin to know them, i.e., have perception, conception, judgment, retention, memory, recognition, induction, or deduction of them.

Roughly it may be said that attentiveness for conation or knowledge of any kind is the first instance of that conation or knowledge. As the name implies it is the instance in which consciousness attends to conate or know an object. Also obviously conation is a necessary preliminary to knowledge.

Consciousness is the most essential difference between the living and the non-living. It deservedly detained us for a moment. But we must attend once more to a distinction between the two mighty categories, (the living and non-living substances.)

We have seen that the first distinction is that the living has and the non-living does not have the four or ten vitalities of the five senses; the power of mind, speech and body; respiration; and age. We found the second distinction to be attentiveness of consciousness to four kinds of conation, Ocular, non-ocular, visual and perfect; and to eight kinds of knowledge, sensitive, scriptural, and visual of the right and wrong, mental and perfect of the right kind only.

We also saw that although non-living substance is found in fair abundance around us, living substance always seems to be mixed up with non-living matter in the world. Popular phraseology teaches us to call this non-living sheath of the living consciousness,

its "body." One body, one soul seems to be the general motto of the universe. There are exceptions, but they need not be considered at present. Botanical and other Scientific researches have taught us the learning of parasites and their hosts; so one body becomes the lodging of many souls. But to stick to popular parlance, one unified, individual consciousness forms the ego or soul and it fills one body. The crudest observation shows that this consciousness has the capacity of completely filling the size of its particular body. The elephant has a conscious individual soul; so has an ant. So we may note as the third distinction between life and lifeless matter that life has the capacity of completely filling its lifeless sheath with consciousness, or in other words, of being co-extensive with its body.

Notice also that the same grow fat on high living, or grow thin by disease. Indeed the little new-born baby becomes a big boy, then a bigger powerful man, and then a weak, emaciated old man; yet all through, the same one individual consciousness completely fills the body in its different sizes. The soul is capable of contraction and expansion.

Look at the living-non-living mixture from another point of view. We attribute activity and enjoyment to it. We say of a man's act: What a good or bad thing he has done. When a man acts without restraint or rashly and comes to grief, we say: "this is the fruit of his folly." If a man is good, and prosperous we say: "Oh! he does deserve it all and more." These popular phrases really have a philosophical significance. They attribute responsibility and reward to our consciousness. They imply that this consciousness is an active, responsible agent; is the Doer of all actions; and is the Enjoyer of the fruits of these actions good or bad.

It is necessary to remember these lest we should fall into the error of exempting the soul, ego or individual consciousness from all responsibility for his actions, good or bad, and thus at one stroke uproot all ethical distinctions and put a full stop to discriminate actions.

We must also draw a distinction between the actions and the inner activity, to which these external actions are due. From the practical point of view we must emphasise the external actions, from the real point of view their causes in the inner activity of our consciousness. But the responsible agent of both these is the individual consciousness itself.

Consciousness is as such purely itself, i.e., quite separate from matter which is unconscious, lifeless. From this pure or real point of view, we may say that all action and enjoyment of the soul is and within its own consciousness.

Once more let us compare our categories, the living and the non-living. The most obvious form of non-living substance is matter; as iron, dry wood, sapphire, stone wall, key of our lock, our table, chair and innumerable other objects conveniently handy for this investigation to anyone at all times and at all places. What is the chief characteristic of this mass of matter of so many kinds? It is obviously this: it can be known by the senses. It has colour; we can see that coal is black; sapphire is blue; gold is yellow; ruby is red; and snow is white.

Again if we taste various kinds of matter we find that pepper is pungent, that aloes is bitter, that salt is saline, that the juice of an unripe mango is acid, and that sugar is sweet. Again rose essence smells sweet; sulphur does not smell nice. Also, iron is cold, dry wood is hot compared with iron; silk is smooth; sand is rough; cotton is soft; stone is hard; a feather is light; and lead is heavy. We can sum up these five colours, five tastes, two smells and eight touches as the more obvious characteristics of lifeless matter. None of these twenty is found to characterise consciousness, or pure life. Of course when life is mixed with non-living matter, it assumes all these distinctions of colour, taste, smell, and touch. Thus embodied consciousness does have colour, taste etc.

This point is radical and deserves a little more consideration. Above we have seen vitalities, attention, conation, knowledge, doing and enjoying, and co-extension with the body to be the observed characteristics of the living substance. Here we may pause for a moment to consider these characteristics also. They were all derived from our observation of a dead corpse and a living reader of these words. In the corpse, we simply noted the absence of the living and thus indirectly inferred that what was absent, belonged to and was taken away by the living substance when it left the corpse lifeless. The living reader gave us mostly the psychic stages of conation and knowledge. But in all these we are not able to study or observe *pure life*. Indeed it must be confessed frankly that there is absolutely no means at present of our studying life or soul directly and fully in its pure condition

without any admixture of matter in it. We are in the world. There is no pure soul in the world. All are embodied or mundane souls. In studying them, except in abstract thought, we cannot separate the living soul from its sheath of non-living matter, i.e.; the body. But the living embodied soul also can exhibit in the world such a high degree of manifestation of pure life and independence of non-living matter, that we can form a very near idea, of a pure perfect soul. As we approach that idea we find that vitalities, and responsibility for doing and enjoying shrink more and more; and that conation and knowledge correspondingly increase in purity, extent, depth and fineness. From this it is justifiable to conclude that the ultimate idea of a perfect soul i.e., the ideal soul will be identical with an individual consciousness which has perfect conation and perfect knowledge with their attendant perfect power and perfect bliss. Also that this stage must mean total separation or liberation from matter. Thus alone from a consideration of the obvious categories of the living substance and non-living substance gradually and after very deep, persistent, patient, difficult, and long study and contemplation we can arrive at a conception of a Pure Soul, the Highest Self, the Ideal, God, or whatever other name you like.

Living substance rises higher and higher towards the condition of matterless living and ultimately when perfectly rid of matter it rushes upwards naturally to its pure and eternal condition of Pure light in SELF ABSORPTION.

There its modifications are its own perpetual self modifications. It has reached the end of the world. It has perfect conation and perfect knowledge. It is itself. It is liberated. It is Pure Soul.

Note :—

Certain psychological terms employed in this essay require further explanation to make them definite. Their exact connotation will be evident if their Sanskrit equivalents are also mentioned.

A. "Conation" is intended to mean *Darsana*, which means perception.

"Knowledge" is synonymous with *Jnana* or understanding.

Darsana (Conation) is of the following kinds: "Ocular," *Chakshu darsana* or perception through sight; "non-ocular"

achakshu darsana or perception through other senses; "Visual," *avadhi darsana* or clairvoyant perception of remote objects; "Perfect Knowledge" or *Kevala darsana.* All-perception or perfect and complete perception.

B. Similarly knowledge or *Jnana* or understanding is of the following kinds.

"Sensitive" or *mati Jnana* or knowledge through sense perception.

"Sriptural" or *Sruta Jnana* or knowledge through the Testimony of others as given in books.

"Visual" or *Avadhi Jnana* or knowledge through Clairvoyance.

"Mental" or *Manaparyaya Jnana* or telepathic knowledge of ideas in other minds.

"Perfect Knowledge" or *Kevala Jnana* or infinite knowledge.

C. The erroneous kinds are three.

"Wrong Sensitive," *Kumati* or erroneous sense experience.

"(Wrong) Scriptural," *Kusruti* or erroneous interpretation of testimony.

"(Wrong) Visual," *Vibhanga* or erroneous Clairvoyance.

The Ruins of Thanesar.

THANESAR now a Tahsil or Subdivision in the District of Karnal, Panjab, situated about 20 miles to the north of it, is a place of historical traditions as old as the Mahabharata. It is the town of the country about it, known as Kurukshetra—the land of Kuru, just as Hastinapur was the town capital of the Kingdom of the Pandavas. Not far off from the Railway Station known as Kurukshetra Junction is the tank variously styled as Shena-hita, Sainya hita, Sam-nihita. In places there still remain enclosing walls and steps leading to the water, built of strong masonry and stone; but the greater part of this long irregular tank, extending to several hundred feet has only muddy banks. The water is dirty, and lotus plants are growing wildly about. Near the tank is a temple built of stone and situated on an eminence, which contains several images of Lakshmi and Narayan, and other Gods and Goddesses of the Hindu Pantheon. The temple is in a state of fair preservation, although the walls outside are disfigured by writings scrawled by foolish visitors. Near by are two palatial

buildings of stone belonging to Nabha and Patiala States, where daily rations of dry uncooked provisions are distributed to beggars, amounting, it was said, to about Rs. 250 per month. Such misdirected charity is of no benefit to the giver, and only tends to degrade the receiver and to make him idle and lazy. A little further down is the Kurukshetra tank, which has an area of several miles. It is divided into two portions by a piece of land containing a grove. Two arched pathways of masonry work are built in and across the tank, which is irregular in shape, and the masonry walls and steps visible here and there tell a tale of its ancient glory. In the middle of the tank there is a Hindu Temple and the famous Hindu Temple of Sarvan Nath is close by. In the latter temple are placed marble images of the five Pandavas, Draupadi, and Shri Krishna, which do not exhibit much artistic skill. A huge brass bell of the Vikrama year 1899, of about 2 feet in diameter and about 3 feet in height hangs down by an iron chair; and sweet cakes for presentation to the assembled pilgrims at the fair are said to be cooked in a frying pan having a diameter of about 9 feet, which is supposed to contain about 9½ maunds of ghee. About 2 miles further down is situated the local branch of the Arya Samaj Gurukula, which has 75 Boarders on its rolls and teaches up to the 6th Standard. A monumental hillock called Karana Khera rises near by. Tanks commemorating various incidents of the Mahabharata, such as the place where Bhishma lay on his bed of arrows, where Krishna struck an arrow on the ground and brought out the Patala Ganga, the waters of which quenched the thirst of the expiring Bhishma, the place wherefrom Shri Krishna delivered his famous Sermon, the Bhagavad Gita, and so forth and so on.

The Town of Thanesar itself is a huge collection of monumental ruins. A mosque, and a Mausoleum still stand in good condition and appear to be looked after. The lower part of the Mausoleum accomodates a Vernacular School, and contains the tomb of saint who kept a 40 days fast. The cenotaph in marble is in an octagonal dome on the upper storey in the middle of a spacious roof, flanked by 12 cupolas. Adjoining this is a huge structure in ruins, which is said to have been a Sarai, rest-house. The scores of arches, which are partly standing are about 8 feet by 10 ft. and the main gates are so high that one riding on an elephant can easily pass through. There is a cluster of ruins all

round, mute evidences of the former grandeur of this capital town of the race of the Kuru. Than Tirtha is a nice vast tank enclosed by stone platforms, and leading steps all round, and overshadowed by spreading banyan trees, which give it the appearance of the Panch-Vati-Tirtha of the Ramayana, near Godaveri.

Banyan trees in fantastic shapes with their roots hanging down to the ground from the top branches, abound here in profusion. The tract is quite jungly, like Hastinapur, and in a corner of the jungle stands the Mausoleum of the Raja of Faridkot, not far from which are Debi tank, Devi well, Devi temple, Sarswati rivulet, and the Kuvera pool. In conclusion one must make mention of a freak of nature, which crowns all art. There rises a palm tree, from the stem of which shoot out a dozen smaller stems, all regular, and going straight up, from each of which, spring out palm-leaves at the top. The whole tree looks like a palm chandelier. It is a wondrous sight and amply repays the toil in reaching it. The central tree is encircled by a dozen palm trees standing at a respectful distance in due order. No arboriculturist could possibly have created snch an effect, and any royal park may be proud of possessing such a wonderful sight. Thanesar, with all its ancient historicity is well suited as a site for a Jaina Brahmacharya Ashram.

Efforts to stop killing.

Edict of Sankaracharya.

HIS HOLINESS PARAMAHAMSA PARIVRAJAKACHARYA SHRIMAD JAGADGURU SHREE SARADAPITHA SHREE SANKARACHARYA SHRIMAD RAJA RAJESHWARASHRAMA SWAMI.

BLESSINGS

TO

H. H. THE MAHARAJA, RAJA, SAMANT, BHUPAL,

AND

BRAHMIN, KSHATRIYA, VAISHYADI CHATURVARNA

AGNYA PATRIKA.

It is hereby ordained that a copy of the resolution unanimously passed at the public meeting held by the Bombay Humanitarian

League, on Saturday, the 27th September, 1919, under the Presidentship of SHRI GURUSTHAN at the Madhav Baug, Bombay, is forwarded herewith and it is further ordained by SHRI GURUSTHAN that if so-called "religious" custom of offering animal sacrifice may be still in existence in your State or in your Community, it must be stopped altogether by the State Legislation or by the rules of the community.

BLESSINGS.

In the year 2386th of Bhagwan Shankaracharya I.

In the Ashadhi, year, 1976, Dated 29th September 1919 at the Camp Pinjarapole Second Lane, Bombay No. 4.

Copy of the Resolution passed at the Public Meeting held by the Bombay Humanitarian League, on Saturday the 27th September, 1919, in Madhav Baug, Bombay.

"That this meeting held under the Presidentship of His Holiness Shreemad Jagadguru Shree Shankaracharya Shree Raja-Rajeshwarashramji of Shree Sharda Pith, on the 27th September, 1919, by the Bombay Humanitarian League, strongly recommends the followers of the Sanatan Dharma in General and the Rajas, Maharajas and the Hindu Community in Particular, to abstain from offering sacrifices of animals and birds on the Dashera, Navratri and other anti-vedic occasions and further recommends to act towards every creature with Kindness and Love."

Our most hearty congratulations to Mr. Labh Shankar Lakshmidas, the indefatigable Veteran of Junagadh and the other equally earnest and persevering workers in the Cause of Humanitarian Reform, for having obtained an Edict from His Holiness

Shree Shankaracharya Swami, ordaining all Ruling Chiefs, Maharajas, Rajas, Chieftains and all Brahmin Kshatriya Vaishyadi Chaturvarna to put a stop altogether to the so-called religious custom of offering animal sacrifices on "Dashera, Navaratri, and other Anti-Vedic occasions." We trust that the leaders of the Hindu Community, and the followers of Vedic Dharma, will obey and cheerfully comply with the dictates of their religious Pontiff. We shall be happy to record all legislation enacted by Indian Ruling Princes and Chiefs, prohibiting such sacrifices.

Songs of Devotion.

Oh Sojourner in life! Thou shalt soon march onward,
So worship the Lord during the short interval thou hast got;
In thy infancy thou didst waste thy time in sports,
And youth thou wastedst in the snare of worldliness;
Thou broughtst nothing with thee and wilt take nothing with thee,
Only good and bad deeds will accompany thee,
Though thou art grown old, thou knowest not religion,
And still why dost thou murmur and complain?
Affection for the world is false and the body is transient,
And unreal are thy offspring.
Oh Parshwanath of Awanti! Bestow mercy upon me,
I have now no support except thine.

Time that is once lost is lost for ever;
When thou knowest this, do good deeds,
That thou mayest be happy in all thy future births
This body, wealth, youth and all are unreal,
The soul flies off in an instant;
When the body decays, wealth is of no avail,
Then why dost thou act so as to be called a miser.

He whose heart is attached to truthfulness
Never shows a liking for falsehood;
Anandghana, oh Lord! walking in Thy path,
Repeatedly calls to mind Thy divine attributes and sings Thy glory.

Oh spirit mine! This body is a tabernacle of brittle clay;
The moment the soul flies, the tabernacle collapses;
Albeit the people say "This body is ours."
Ornaments adorn the exterior,
While entire ignorance prevails in the heart;
Vain, very vain is all the show and splendour of this world,
And vain the boast of person and wealth.
My only request is 'do good actions.'
For there is nothing in this world thou canst call thy own;
Naval says take care of every moment as it comes;]
And secure the means of thy final emancipation ere it is too late.

Now it is that the truth drawns upon me,
That all affection for things worldly is false.
Oh the fool that depends every now and then on the morrow,
When not even a moment can be relied upon.
Do not be neglectful even a single moment,
For Death thy enemy is hovering on thy head;
The saint Chidanand says 'This precept of mine, oh dear friend!
Should be taken as true without any doubt of it.'